

CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 45.

| \$1 50 in advance. |

PROVIDENCE, R. I. SATURDAY, JUNE 10, 1826.

| \$2 at the end of the year.—

CHRISTIAN TELESCOPE.

PRINTED AND PUBLISHED EVERY SATURDAY,

By BARZILLAI CRANSTON,

At No. 8, North Main-Street (3d story) near the
Market-House.

Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

No. 2.—To the Editor of the "Christian Watchman."
DEAR SIR,

Another sentence we find as follows—"Besides, men are the creatures of habit. Consonant with this principle of their nature, they do in this life form habits of exertion. These habits are formed in the soul, and without a *miracle* they cannot be eradicated. Whatever, indeed, is *wrong*, we expect God will, in some manner or other, remove." How does this sentence accord with the belief of eternal misery, or with certain *conditions* being fulfilled by the creature to effect his salvation? It is stated, "without a *miracle* they cannot be eradicated," i. e. the habits which are formed in the soul. Why is it not as rational to conclude from the divine economy and government of God, that *all mankind* will be changed by this "miracle," as it is to suppose that only a *part* will realize all the benefits of grace? We should suppose that it would require a "miracle" to change "the habits" of Calvinistic believers, if the principles of their nature" were "consonant" to the enormity of their doctrine. But we expect and conclude, in justification of themselves, that whatever is "*wrong*" in *them*, "God will, in some manner or other, remove." As to this being true exclusively to them, it is for them to prove—and they will have to prove, absolutely, why the Universalists and other *heretics*, so called, in your righteous judgment and pious pretensions of your minds, will not share in this *miracle* of regeneration, as well as yourselves! The words of the Poet may answer—

"Tis but a part you see, and not the whole."

We do not find fault, sir, with the above quotation, in itself considered, but consider it in the main to be correct—the principal objection lays here, it is utterly repugnant to your writer's belief, and it proves more in favor of the truth of universal salvation, than otherwise; as the whole sentence is couched in general terms, and does *not deny* but what "God will remove the *wrong*, in some manner or other," from *all* who have done "*wrong*" or sinned, as well as from a particular portion of the human family, as it is contended by the orthodox. In corroboration of the truth of your writer's remarks, we quote the following scripture—"For this is the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord:

for *all* shall know me, from the *least* to the *greatest*. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. viii. 10, 11, 12.—You will easily perceive by this portion of sacred writ, how extensive your writer's *miracle* will be—as it says, "for *all*," *pantas*, the universe, "shall *know me* from the *least* to the *greatest*:" and we add, further, another text, "and to *know him* is *eternal life*." The prophet Isaiah has fully declared and predicted as follows—"And in this mountain shall the Lord of hosts make unto *all* people a feast of fat things, a feast of wine on the lees; of fat things full of marrow, of wine on the lees well refined. And he will destroy in this mountain the face of the covering cast over *all* people, and the vail that is spread over *all* nations. He will swallow up death in victory; and the Lord God will wipe away tears from off *all* faces, and the rebuke of his people shall he take away from off *all* the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isaiah xxv. 6—9. This language is amply sufficient to prove and to substantiate the UNIVERSAL and "VICTORIOUS SALVATION" of the human race—"for the Lord hath spoken it," and "*will he not do it*?"

Again, your writer says—"It is probable, that the miserable in hell, will recognize those with whom they were acquainted on earth. And nearly every reason assigned for the increase of the happiness of heaven from the saints' recognition of each other; when reversed will prove, that the misery of the wicked will be increased by their recognition of each other in hell. There is no friendship in hell. And the consideration that they have been instrumental of each other's ruin, will be a subject of mutual crimination and recrimination." Here, we presume to say, sir, that your writer had forgotten what he stated in his first essay, that "God has in *mercy* revealed a future state." Does the above sentence comport with a state of *mercy*? No. We would seriously ask this writer, if he thought, when writing such things upon a mere *probability*, of that portion of revelation, "a kingdom divided against itself cannot stand." We have generally understood that the believers in eternal torments, hold that *all* who go to *hell* will be entirely submissive and reconciled to God, with the consideration that it is *all* just and right, and will have no reason to complain of their doom! Then, again we would query, how does it happen that there will be so much "mutual crimination and recrimination?" Does this look like *submission* to the divine will? Where is the scriptural fact which gives us such information as your writer has suggested? There is not such an idea contained in the Bible, and it is a "mere assumption" of a visionary mind, and seems better calculated to comport with

the notions of the superstitious and bigoted days of yore, than adapted to illumine the minds of the public at the present enlightened age. Those who wish to indulge themselves in such *fantastic reveries* about those, who, they say, are *in* or will go to *hell*, may please such who like "solemn trifling" and are fond of dealing in the *marvellous*—as we consider such remarks in question, far "above what is written," and "a total disregard to any authority," for any such sentiments, "and are, therefore utterly unworthy a refutation" from Holy Writ, for the whole is entirely founded and built upon "a *probability*." The above account of a future state, taken all together, and especially hell, "resembles the fables of the *limbus patrum*, and the impositions of the Catholic church respecting purgatory, rather than the simplicity of the scripture testimony." This we believe, sincerely, "and therefore have spoken it." To prove from scripture the falsity of your writer's remarks, we deem the subsequent text sufficient as teaching a sentiment directly the reverse. See Rev. v. 13. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and *all* that are in *them*, heard I saying, blessing, and honor, and glory, and power, be unto him who sitteth upon the throne, and unto the Lamb, for ever and ever." Here notice, sir, there is no such idea communicated in this verse as there being in a future state, "mutual crimination and recrimination"—no indeed, it is the whole human race that were heard saying, "blessing, and honor, and glory, and power, be unto him that sitteth upon the throne," &c. &c. Blessing, honor, glory and power do not read nor mean any thing like "mutual crimination and recrimination." The common orthodox method of *restricting the sense* of this verse, and including only a *part* of mankind, is a mere *quibble* and a *wanton evasion* of common sense, and a total violence of language, both in the original Greek and the common version.—How astonishing and marvellous it is for men, of cultivated minds, that they should even pretend to prove from the scriptures, such absurd and inconsistent doctrines as *eternal misery, infants being in hell not a span long, total depravity, election and original sin*, for these *stems of belief* cannot be supported by scripture testimony—they are *not* to be found in the revealed word of God. We make this asseveration to our opposers, being confident that *we can maintain fairly* our system of belief from the Bible, without *rejecting* any part off, or bringing any *far fetched* interpretation in support of our "*much despised*" cause. We do not speak this by the way of *boasting* and *ridiculing*, but consider it to be our duty to vindicate "the truth as it is in Jesus." The votaries of popularity, the Calvinistic adherents, may think that they are the *exclusive* part of God's salvation, that they are more pious, watchful, "doing God's service," and given to practice many more duties, than the Universalists, &c. &c.

but we do not wish to assume the prerogative of judging other men's motives of belief; only consider our opponents' sentiments, in many respects, of an erroneous character. We shall not shrink from the plain and rational truths of christianity. The word of God is to be our guide, rather than the applause of men. God is our friend, and men may be our opposers. "Search the scriptures." May none "err and know the scriptures, and the power of God."

Yours with respect.

R. C****.

Middleboro, April 19, 1826.

FOR THE CHRISTIAN TELESCOPE.

Nantucket, May 30, 1826.—Mr. John Webster, a respectable and highly intelligent inhabitant of this town, has recently renounced the sentiments of the Methodist church in this place, of which he has been a zealous and devoted member for a number of years, and publicly declared his belief in the final purification and happiness of all moral beings. To this sentiment Mr. W. has been gradually inclining for some months past, on account of accustoming himself to view the character of God as the unchanging friend and benefactor of his dependent offspring. The most serious and firm conviction now rests on the mind of this new convert to the unlimited salvation of God, that the doctrine of never-ending torment is inconsistent with his understanding of the scriptures, and with the character and attributes of Deity, as manifested in the great volume of nature.

The charge preferred against him by his methodist brethren is contained in the following words: "For holding and disseminating doctrines contrary to our discipline and the scriptures." The accused acknowledged that he held and disseminated doctrines contrary to the methodist discipline, but that he held doctrines contrary to the scriptures he denied, affirming what his former brethren could not dispute, that the fact was he held doctrines contrary to the scriptures as the methodists understand them.

The writer of this article was told by Mr. W. that he requested the privilege of speaking one hour only, in hearing of the church to which he had belonged, for the purpose of assigning his reasons for the renunciation of his former sentiments. This privilege he was denied.

Mr. W. states that he feels no bitterness whatever towards his methodist friends and brethren, and thinks they acted consistently with their discipline in withdrawing from him their fellowship. He now wishes they may withhold prejudice, so far as to restrain the pestiferous breath of slander; this he sincerely hopes may hereafter be the case, without designing to criminate any, or wishing to give needless and unwholesome advice. His reputation as a man and a citizen is as valuable to him now, as at any former period of his life. When a methodist, he endeavoured to support what he believed. He was then sincere, but no more so than at the present time, that such may have been the fact cannot reasonably be disputed, especially if it be remembered that it is possible for a man as sincerely to believe an error as the truth; his change of opinion therefore is no evidence of insincerity, and we earnestly

inquire, whose province it is to condemn, because he is unable to convince? "Wherefore let him that thinketh he standeth take heed lest he fall."

The sole object of the above remarks is to acquaint the publick with plain matters of fact, so far as they have come to our knowledge. The many instances which might be named, of those once believing in methodism, and other partial schemes, renouncing their sentiments and embracing more liberal views, should serve to convince our brethren of different denominations, of the notorious truth, that even believers in endless misery are fallible, and often liable to become dissatisfied with their own faith, and cheerfully espouse a cause they once despised—one which we think accords infinitely better with the sympathies and benevolence of the human heart, presenting the character of the Divine Being in its original beauty and excellence.

W. M.

P. S.—When Mr. Webster began to doubt the sentiments which he had formerly believed, his methodist brethren denounced him at once as a deist, though at that time, when thus condemned for being a deist he had never in his life read a deistical author, but declared that his change of opinion was the result of his own reflection united with an attentive examination of the scriptures. The above statements the writer received from the lips of Mr. W. and therefore conceives them substantially correct. Our whole aim has been to state simple and undorned facts. If any thing in this communication has been misstated it has been done through mistake and not through design.

W. M.

The following lines, copied from the original in an Album kept in a Hotel in Patterson, by some curious visiter, deserves a place in our columns, as it contains considerable merit, and is a good satire upon the intolerance and uncharitableness of the age.

"At Patterson, upon one Sunday morn,
A Parson strove his sermon to adorn
With similes; and made himself quite hoarse
Preaching against sinners, and his high discourse
He ended thus: 'Beloved brethren dear,
On the great judgment day 'tis clear,
You'll all be damned: I too shall be there,
But I'll ascend to regions bright and fair.
I dare say now there is not one of you,
But thinks when I ascend he'll go up too,
By holding on to my coat skirts; but friends, I tell
ye, no!
I'll keep you off as well as any fencer,
For on that day, I mean to wear a Spencer."

NEW PUBLICATION.

We had the pleasure a few days since of receiving the first number of a new Universalist paper published in Milledgeville, Geo. We heartily rejoice at this unexpected indication of the growth of truth in that quarter of our country, and earnestly pray that it may be conducted in such a manner as to render it as it purports to be, a "Star of the South," and may many a weary and doubting pilgrim, find at last a safe and secure retreat from the whirlwinds of passion, and the ravings of discontent, under its mild beams. We wish its projectors all the success that

their laudable designs deserve, from the hands of a liberal and enlightened public.

SELECTIONS.

[EXTRACTS REQUESTED BY R. C****.]

CRITICISM ON THE WORD AION.

We request the Reader to notice the following: In Paul's first epistle to the Corinthians, x. 11.—"Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come." The word here translated *world* is *aionon*. Heb. ix. 26, "For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." In the original, the first sentence of this verse is in parenthesis. And the word translated *world*, is *kosmos*. If this word is any where properly applied to designate any thing but animate creation, *men*, we would be obliged to the person who would tell where it is differently used. We consider the word *kosmos*, in this verse, to mean *mankind*. The word translated *world*, in the last division of this verse, is *aionon*, the same with that in 1 Cor. x. 11. We ask, if *for ever* came to an end during the generation in which Paul lived? One of two things must be admitted. Either this word, translated *world* in these passages, means *age* or *ages*, or Paul did not know the meaning of the words he used. The last inference cannot be admitted. Therefore, the translation is defective! Let believers in *endless misery* ponder these things.

It is worthy of remark, that the reason assigned by the apostle, 1 Cor. x. 11. for the destruction of the idolatrous Israelites by God is, not to make them miserable, but for examples to deter, by their admonitions, others from such conduct. *Mercy*, the bright attribute of Deity, is here seen. And Paul says, "Wherefore, my dearly beloved, flee from idolatry."

GREEK CRITICISM.

Ephesians iii. 21. "Throughout all ages, world without end. Amen." The sticklers for *endless misery* are directed to the above quotation. We request them to come forward in defence of their admired translation, and produce a reason in justification of the use that is made of their favourite *for ever* in the above passage. Suppose we should render the above thus—*Through all GENERATIONS, to the AGE OF AGES.* Should any person be disposed to quibble, we shall excuse ourselves, by referring them to Col. i. 20. where they will find the same words rendered agreeably to our translation of this passage! The apostle is speaking of the church on earth. Now we think our friends will have to pull very hard, to stretch their *for ever*, and make them reach to the extent of their wishes!!!

Query.—If the present world is to be *endless*, and

* Or, from age to age. It is impossible to translate the Greek into English, and preserve, in all cases, the peculiar signification of every word. The substantive *aion*, can be literally rendered *age*. But we know of no single words in the English language which will fully express the adjectives.

the future to last much longer, how long does *endless* mean?

FROM THE GOSPEL HERALD.

MR. EDITOR—I am a constant reader of your paper, and think it a valuable publication. I have lately, in perusing the Scriptures, noticed a passage that is beyond my ability to solve. Hebrews vii. 3. "Without father, without mother, without descent, having neither beginning of days, nor end of life: but made like unto the Son of God, abideth a priest continually. By giving an exposition of the above passage, you will oblige your friend, X. L.

ANSWER.

It is the most rational conclusion that Paul introduced the case of Melchisedeck, (who was acknowledged by Abraham as a priest of God, when he did not possess, by inheritance, the sacerdotal qualifications which the Jewish laws and customs afterward required, before they would acknowledge any man as priest,) to do away the objections of the Hebrews to the Messiah, in his character of *Priest*, who, although literally without father, (according to the *flesh*), was only considered by the Jews to be *meanly* descended, and, in consequence, *unworthy* to be their Messiah. Dr. Adam Clarke remarks on this case, that "He who could not support his pretensions by just genealogical evidences, was said by the Jews to be *without father*." Again: The phrase "*shein ab la goi*, 'for a Gentile has no father'; i. e. his father is not reckoned in the Jewish genealogies. In this way both Christ and Melchisedeck were *without father and without mother*; i. e. were not descended from the original Jewish sacerdotal stock. Yet Melchisedeck, who was a Canaanite, was a priest of the most high God."

Dr. C. farther remarks, that "Suidas confirms under the word Melchisedeck, where, after having stated that, having reigned in Salem 113 years, he died a righteous man and a bachelor. He adds, 'he is, therefore, said to be *without descent or genealogy*, because he was not of the seed of Abraham, but of Canaanitish origin, and sprung from an accursed seed; therefore, he is without the honour of a genealogy." Suidas farther adds, "That, because it would have been highly improper for him, who was the most righteous of men, to be joined in affinity to the most unrighteous of nations, he is said to be *without father and without mother*." Dr. C. says, "This sort of phraseology was not uncommon, when the genealogy of a person was unknown or obscure: so Seneca, in his 108th epistle, speaking of some of the Raman kings, says, *De Servii matre dubitatur: Ancipater nullus dicitur*. 'Of the mother of Servius Tullius there are doubts; and Ancus Marcus is said to have *no father*.' This only signifies, that the parents were either unknown, or obscure. Titus Livius, speaking of Servius, says, he was born of a slave, named *Cornicularia*, *de patre nullo, of no father*, i. e. his father was unknown."

The words in the 3d v. "having neither *beginning* of days, nor *end* of life," according to Dr. Owen, partly depends upon the Greek phrase rendered "*without father and without mother*." We think the reader will agree with us, that this is a forced con-

struction of the original. For when it is conceded, that being "*without father and without mother*," means only to be without the Jewish *legal* descent, which was required by them as a qualification for the priesthood, the supposition that this want of *legal* genealogy should imply an existence without *beginning or end*, is monstrous to the last extreme.—Dr. Owen says of the patriarchs, that "their descent is recorded, who was their father, and so up to the first man; and not only so, but the time of their *birth*, the *beginning* of their days, and the *end* of their life, is exactly recorded. For it is constantly said of them, such an one lived so long, and begat such a son, which fixed the time of birth. Then of him so begotten it is said, he lived so many years, which determined the end of his days. These things are expressly recorded. But concerning Melchisedeck none of these things are spoken. No mention is made of father or mother: no genealogy is recorded of what stock or progeny he was; nor is there any account of his birth or death."

His priesthood is accounted for in the same way. There is no record of the *beginning or end* of it.

FROM THE RELIGIOUS MESSENGER.

ERRORS IN THE CHURCH.

It is generally admitted that the Church is not free from error; but this admission is made in general terms, like the person who confesses that he is a sinner; and too much like such a person, when particular errors are designated, they are attempted to be defended or excused. If error, however, exists, particular errors exist to compose it; and those particular errors must be specified and corrected, or error will continue.

That error does exist in the religious world, is admitted. One point in the argument is therefore gained. It is certain, then, that individual or particular errors exist to compose it. Here another point is won. It is equally clear that these errors ought to cease; when it is known what they are, else it would not be known that any existed at all; and that nothing hinders a Reformation in this respect but a lack of integrity in the religious leaders of the day. All the foregoing propositions are undeniable.

A person who undertakes the work of exposing religious abuses, may calculate on the sour looks of those who are interested in their continuance; and fortunate is he if he escape the charge of infidelity. This has been the case in all ages. Jerusalem killed the prophets, and stoned them that were sent unto her; she knew not the day of her visitation, and put to death the Son of God.—Luther, in unveiling the deformities of the Latin Church, hazarded his life; and although he escaped, it was not to be credited to the forbearance of his enemies. Thus it is in every age. No reform can be produced without commotion, for every proposal for reformation will be opposed by those who think "the craft in danger."

"So prone are the religious world to fall into these errors, that it has needed the spirit of an Elijah in every age to rouse them therefrom: and though they be charged by the spiritual Ahab's with troubling Israel, it is not they, but those very men who thus charge them, that trouble Israel." They are

the cause of Israel's being in a state in which it is necessary to trouble them.

Although the opponents of error will experience the neglect of the popular religious party; although their names will not be blazoned to the world on their scrolls of immortality as the supporters of their schemes: yet when they reflect that they are engaged in the great work of purifying Christianity from its corruptions, and that they are serving the God of Heaven, those considerations appear trivial indeed.

We declaim against the corruptions of the Church of Rome, and felicitate ourselves on our escape from the same. The Church is indeed corrupt; and it is our favoured lot to have escaped from some of their corruptions: nevertheless, corruptions remain among us of so gross a character that we should do well to heal ourselves before undertaking to heal others.

Monstrous corruptions have prevailed undisturbed quite too long. A cry for a reformation begins to be raised. Unless it is attended to speedily by those at the helm in the religious world, this cry will soon assume a tone of thunder, and "make the earth ring again." It will shake them on their ecclesiastic thrones; it surely will: for not a mere Reformer here, and a Telescope there call for it: a great multitude like the host of God, weary of being led in ways of which they do not approve, are only waiting for a David to raise the standard of reform, in order to rally around it. Take warning, then, ye shepherds; take warning from what has already been; correct abuses in the Church; or you will—yes, most certainly you will soon find such a coalition against you as you little dream of—not the armies of Gog and Magog—not a combination of infidels but of all honest hearted, faithful Christians, who prefer the purity of the Church to the friendship of the world—a combination which will be to you what Luther and his followers were to the Papal Church.

FROM THE CHRISTIAN INTELLIGENCER.

ELIAS SMITH.

It will be perceived by the following Extract from the *Boston Galaxy*, that Mr. *Elias Smith* has turned again to his old *rope-walk* doctrine. This is the *third* time, he has formally renounced the doctrine of impartial grace. It is really humiliating, both to those whom he leaves, and those with whom he unites, that a man of his reputed information, should be so childish and versatile in his conduct and sentiments. His want of *stability* has been the occasion of that coldness and neglect, which he has witnessed in his brethren.

Writing to his friend, Elder H. Mr. Smith says—

"As to the final salvation of all men: after great study and prayerful search of the Scriptures, particularly the New Testament, I am satisfied the N. T. does not teach that doctrine. It is not true, as it does not produce that effect on those who receive it, which the Apostles' doctrine produced. Their doctrine, (when received) produced a change on all who loved it. Universalism produces no change for the better in such as receive and love it. Experience of the Apostles' doctrine will do without any thing else—*Universalism* will not do without some-

thing else—Christ in you the hope of glory. I do not know there is any Universalism in me; I believe the old heaven is all purged out by the new. I believe if you were to see and hear me, you would find me in the same doctrine and spirit, as when I first preached in the *Rope-Walk*, &c.

Almost three years ago, I renounced Universalism in your hearing; and had all the ministers and others, stood in the same spirit you and some others stood in, without doubt my mind would, before now, progressed to where it now is. But the opposition discouraged me, and I partially receded, but have never been satisfied as before."

It is evident from the above, either that Mr. Smith was vastly over-rated, formerly, in point of talents, or that his mind is strangely enervated. There is neither strength, connexion nor consistency in what he writes. It would be a waste of time, to take much pains in exposing those fallacies which must be instantly detected by every careful reader.

What weight does our unfortunate and fickle-minded brother suppose his assertions will have in the judgment of candid men; especially, when it is considered, that he is only repeating what he has before stated, and as frequently denied and refuted. His mere assertions *against* our doctrine, are of no more consequence now, than his famous arguments, in what he called his *Grand Conclusion*, were, in favour of it, two years ago. All the feelings we have upon the subject are, that we pity, sincerely pity the man, who by such instability and inconstancy, exposes himself to the distrust and suspicion of every body. We think he exhibits more weakness than wickedness, and is entitled to the compassion of every Christian.

What shall we suppose Mr. Smith means by saying, that "experience of the apostles' doctrine will do without any thing else; but *Universalism* will not do without something else;" (i. e.) without "Christ in you the hope of glory?" Does he mean what his words import, that *experience* will do, without Christ? We suspect that the reason for his renouncing Universalism as well as his *old new-light* doctrine, was, that he undertook to make the *profession* of it do, without any thing else!

But the whole mystery of this affair is revealed, when Mr. Smith informs his brother H—, that he should not have embraced Universalism again, after renouncing it about three years ago, had it not been for the opposition with which he met, among the ministers and others! "*Ah, there's the rub.*" And why does he not candidly tell his friend, that he has again left the Universalists, because they can place no confidence in such a fluctuating, unstable preacher? We really hope Mr. Smith will be hailed with feelings congenial with his own, by his Baptist brethren; for, unless that is the case, we fear he will profess a doctrine, which ought to stand without his aid, or be abandoned by able, firm and enlightened minds. As we have ever manifested sentiments of unmingled friendship towards our ex-brother and his family, we desire to say nothing in these remarks, which shall even wear the appearance of unkindness. May he enjoy peace and comfort in a sincere profession of what he *believes*, if indeed, he is not bewildered in *skepticism*.

REV. A. KINSMAN—BACKSLIDING.

We learn by an article in *Zion's Herald*, copied from a late number of the *Northern Spectator*, that Rev. *Aaron Kinsman*, of Wells, Vt. has publicly renounced the doctrine of Universal Salvation, of which he had been a preacher for about six years. This Mr. *Kinsman* was formerly a preacher of the Christian Order, as they were called, as established by the ministry of Mr. *Elias Smith*.

We believe Mr. *Kinsman* to be a sincere, good-hearted man; and do not question his motives in *backsliding* from the truth. But if his *returning to that*, which he once left with *disgust*, carries any argument with it, in favour of its truth, our opposers are welcome to such support. It fulfils the prediction, that *some* shall depart from the faith of Christ, giving heed to seducing spirits and doctrines of demons.

FROM THE NATIONAL CHRONICLE.

The following lines from the *Mobile Commercial Register*, were written several years ago by a lady in Alabama, but a few days before she sunk under accumulated sorrow:

I said to sorrow's artful form,
That beat against my breast,
Rage on—thou may'st destroy this form,
And lay it low at rest;
But still the spirit that now brooks
Thy tempest raging high,
Undaunted on its fury looks
With steadfast eye.

I said to Penury's meagre train,
Come on, your threats I brave—
My last poor life-drop you may drain,
And crush me to the grave.
Yet still the spirit, that endures,
Shall mock your force the while,
And meet each cold, cold grasp of yours,
With bitter smile.

I said to cold Neglect and Scorn,
Pass on, I heed you not—
Ye may pursue me, till my form
And being are forgot.
Yet still the spirit which you see,
Undaunted by your wiles,
Draws from its own nobility
Its high-born smiles.

I said to Friendship's menaced blow,
Strike deep, my heart shall bear—
Thou canst but add one bitter wo
To those already there.
Yet still the spirit that sustains
This last severe distress,
Shall smile upon its keenest pains,
And scorn redress.

I said to death's uplifted dart,
Aim sure, O, why delay?
Thou wilt not find a fearful heart,
A weak, reluctant prey.
For still the spirit firm and free,
Triumphant on the last dismay,
Wrapp'd in its own eternity,
Shall smiling pass away.

An old and intelligent theologian, hearing a pious woman say, "If Jesus Christ be *not* God, I cannot be happy," made the following reply: O yes, you may, Madam, you have only to learn to think as well of the *Father*, as you do of his *Son*!

MARRIED.

On the 29th ult. by Rev. Mr. Tobey, Mr. *Elias Dean*, of Plainfield, Con. to Miss *Amey G. Branch*, of Cranston, R. I.

In Cumberland, on the 1st inst. by Rev. Mr. *Cutler*, Mr. *John Drake*, to Miss *Betsey Hendrick*, both of Bellingham, Mass.

DIED.

In this town, on Tuesday last, Mr. *George Gilbert*, aged 59.

On Saturday morning last, *Emeline Bliss*, in the 26th year of her age, formerly of Warren, R. I.

On Tuesday morning last, after a long and lingering illness, Mr. *Thomas J. Earl*, in the 25th year of his age. He has left an amiable wife and two small children to mourn their loss.

On Tuesday, *Lorenzo Dexter*, aged 1 year, infant son of Mr. *Rufus Curtis*.

On Tuesday afternoon last, *William Westcott*, second son of Mr. *George W. Bowen*, aged one year.

On Friday week, *Amanda Malvina*, daughter of Mr. *Abiel E. Taylor*, in the 2d year of her age.

On Saturday last, *James Tower*, son of Mr. *Charles P. L. Percival*, aged 3 years.

CHRISTIAN TELESCOPE,

AND

ANTI-THEOCRAT.

It is proposed at the commencement of the third volume of the *Christian Telescope* to enlarge it to double its present size, and print it on good paper and with new type. By this arrangement it can be afforded at \$2 per year, if paid in advance, or \$2.50 in six months; so that our patrons will receive nearly double the matter which the *Telescope* now contains, for an addition of but one third of the present price. The title will also be altered to the *Christian Telescope and Anti-Theocrat*. The work will be published by *JOHN S. GREENE*, and the editorial duties conducted by an association of Gentlemen.

Agents, who obtain subscriptions for six copies, will be entitled to the seventh gratis.

Subscriptions must be returned as early as the first of July ensuing, and all communications designed for this paper directed to the "*Telescope and Anti-Theocrat*," Providence, R. I.

* * Our present subscribers will be considered our future patrons until they signify to the contrary.

NEW ARRANGEMENT.

It will be seen above that the subscriber intends to relinquish the publication of the *Christian Telescope*, at the close of the second volume. It therefore becomes extremely necessary that all accounts should be settled previous to the commencement of the third volume. Those who have already complied with the terms of publication, will receive our thanks; and the few that have not, will confer an especial favour by an immediate compliance with this request. We trust none will complain that they are thus called upon for payment, when they are assured that their subscriptions are required to enable the present publisher to defray the expences already incurred. "A word to the wise is sufficient."

B. CRANSTON.

Telescope Office, Providence, June 10.

JOB PRINTING

Neatly executed at this Office, at short notice, and on favourable terms. Justices' Blanks for sale.